

# THE DOCTRINE

*Of the*  
SACRAMENT,  
With the right use therof Ca-  
tichistically handled by way of  
Question and Answer.

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Minister of *Ware*.

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L O N D O N,  
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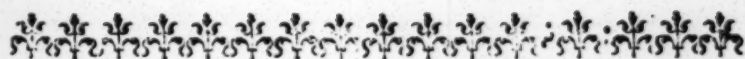
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# THE DOCTRINE Of the SACRAMENT.

Q.



*What is it to receive?*

A. It is to lay hold on Christ by faith.

Q.

*How doe we receive by faith in the Sacrament?*

A. As it is the nature of faith to apply and rest upon other Promises in the justification of a sinner, <sup>a</sup> so to receive by faith in the Sacrament, is in the act of receiving to apply and rely upon the Promises that concern each Sacrament, <sup>a</sup> Gal. 3. 22. <sup>b</sup> Heb. 11. 13.

Q. *What are the Promises that concerne the Sacrament of Baptisme?*

A. He that believes and is baptized shall be saved, <sup>a</sup> as many as are baptized into Christ, doe put on Christ, <sup>b</sup> and the very word of institution, when we are baptized in the name of the Father, Sonne, and Holy Ghost, <sup>c</sup> include a Promise, that all the Persons in the God head doe enter into covenant with us to wash away our sins. <sup>a</sup> Mar. 16. 16. <sup>b</sup> Gal. 3. 27. <sup>c</sup> Mat. 28. 19.

Q. *What are the Promises that concerne the Sacrament of the Lords Supper?*

A. They are plainly laid downe in the words of institution

A 2

institution, this is my body which is broken for you,  
 a this is my blood of the new Testament, which is  
 shed for you and for many for the remission of sins b,

a I Cor. 11. 24 b Mar. 26. 28. Luk. 22. 20.

*Q. What is the meaning of that promise, this is my body which is broken for you?*

A. It is as much as if Christ should say in particular to every faithful receiver, as surely as I deliver and give this bread unto thee, so I bestow this my crucified body, with all the merits of my death upon thee.

*Q. What is the meaning of the other promise this cup is the new Testament? &c.*

A. It is as much as if Christ had said in particular to every believing receiver, as surely as I deliver this cup unto thee, so I do make good and assure the whole covenant of grace unto thee and seal the free pardon of thy sins unto thee by my precious blood.

*Q. When are we to apply these promises to our selves?*

A. Especially in the very act and time of receiving, we are to apply these promises by faith, and so we are to draw comfort from them afterwards.

*Q. What is meant by the word Baptisme?*

A. It signifies dipping or washing in water, and is applied to signify that dipping or washing which is used in the first Sacrament of the new Testament.

*Q. What is the benefit of the Sacrament of Baptisme?*

A. The benefit of the Sacrament of Baptisme is

the sealing to the true beleever, and the assuring to him all the benefits of Christ that concerne his regeneration or new-birth, as in particular, the putting on of Christ <sup>a</sup>, the washing of his soule from sins <sup>b</sup>, the pardon of his sins <sup>c</sup>, fellowship with Christ in his death <sup>d</sup>, eternall life and salvation <sup>e</sup>. <sup>a</sup> Gal. 3. 26. <sup>b</sup> Ephes. 5. 26. <sup>c</sup> Lu. 3. 3. <sup>d</sup> Act 22. 16. <sup>e</sup> Rom. 6. 3, 4. <sup>f</sup> 1 Pet. 3. 21.

*Q. What doth the Sacrament of Baptisme binde the party baptized unto?*

A. It binds him by a solemne oath or vow when he commeth to yeares of discretion, to enter into a sure covenant with Almighty God, and to perform the condition of the covenant of grace <sup>a</sup>, which is faith <sup>b</sup>; as also to repent him unfainedly of all his sins <sup>c</sup>, to walke in newnesse of life <sup>d</sup>, to walk in love and unity with his bretheren <sup>e</sup>, to give up himselfe to labour for saving knowledge and a good conscience <sup>f</sup>, and to live altogether for the obedience, worship and service of the holy and undivided Trinity <sup>g</sup>. <sup>a</sup> Gen. 17. 9. <sup>b</sup> Act 8. 36, 37, 38. <sup>c</sup> Act 2. 38 <sup>d</sup> Mat. 3. 5. <sup>e</sup> Rom. 6. 4. <sup>f</sup> 1 Cor. 12. 1 <sup>g</sup> 1 Cor. 1. 13. <sup>h</sup> 1 Pet. 3. 21. <sup>i</sup> Mat. 28. 19, 20.

*Q. What are the duties required to the right receiving of the Sacrament of Baptisme?*

A. Some are required of the Parents, others of the infant baptized when hee comes to yeares, others of the Congregation present at this Sacrament.

*Q. What are the duties required of the Parents of the party baptized?*

A. They are to humble themselves for the corruption they have conveyed to the infant, *a* and seek for the pardon of it, they must call to remembrance Gods gracious and free covenant *b*, and so get assurance that they themselves are within this covenant, they must presse it by hearty and fervent prayer *c* and renew their covenant with God in behalfe of themselves and their children, and to offer themselves and their children unto God to be his obedient servants and children all their dayes *d*. *a* Job 14.4. *b* Act. 2.37, 38, 39. *Gen.* 17.7. *c* 1 Sam. 1.27. *d* 1 Sam. 1.28.

*Q. What are the duties required of the Infant baptized when he comes to yeares?*

A. As he is to know that the vertue of baptism is not bounded only to the time of receiving this Sacrament, because it is a seale of the righteousness of faith *a*, and of Gods covenant which is everlasting *b*, so he is still to make use of his Baptisme, both as a bond to binde him to performe all the former duties, and as a sure ground to apply all the former benefits of the pardoning and washing away of his sins, and to comfort himself that the Lord will be his God in the worst times *c*, and all sufficient for him *d*, in providing all necessities for his body and soule, and deliver him from all dangers, and certainly save his soule *e*, and raise up his body to eternal life at the last day *f*. *a* Ro. 4.11. *b* Jer. 32.40. *c* Gen. 17.7. *d* Gen. 17.1. *e* 1 Pet. 3.20, 21. *f* Col. 2.12.

*Q. What*



*Q. What duties are required of the assembly at this Sacrament?*

A. They are to abide till the Sacrament of Baptisme, and all other publike duties be ended *a*, to joyn in prayer and thanksgiving to God for it *b*, to remember their owne covenant with God and their former breaches of it with unfained sorrow and resolution to keep it afterwards. *a* Ezek. 46. 10. *b* Act. 22. 16.

*Q. What are the duties required for the right receiving of the Sacrament of the Lords Supper?*

A. They are of 3. sorts, some concerne our preparation to that Sacrament, some that holy disposition that is required in the time of receiving, and others our holy carriage afterwards.

*Q. What are the duties required for our due preparation to this Sacrament?*

A. They are especially two, <sup>a</sup> thorow examination of our selves, and a right behaviour afterwards. *a* 1 Cor. 11. 28.

*Q. Wherein consists the thorow examination of our selves before receiving?*

A. We must try our selves concerning those severall graces that are required to the right receiving of the Supper of the Lord, whither they are truly wrought in us or not, which are sound knowledge <sup>a</sup>, saving faith *b*, true repentance for all our sins *c*, unfained obedience *d*, entire love to God and man *e*, earnest hunger and thirst after Christ *f*, and lastly the

sincerity and uprightnesse of our hearts *g.* *a* 1 Cor. 11. 29. *b* Rom. 4. 11. *Mark.* 16. 16. *c* 1 Cor. 11. 31. *d* Pro. 9. 5, 6. *e* Mat. 5. 25. 1 Cor. 12. 13. *f* Job. 7. 17 *Lu.* 22. 15. *g* 2 Chr. 30. 18, 19.

*Q.* How may we know that our knowledge is sound and sufficient to receive?

*A.* By the measure and properties of it.

*Q.* What is the measure of sound knowledge required?

*A.* A Christian must know all the principles of the doctrine of Christ, which are chiefly these *a*, he must understand the 10. commandments with the spirituall meaning thereof, to work repentance from dead works, and he must be able to conceive the true meaning of all the Articles of our Christian faith, together with the nature, use and end of each Sacrament. *a* Heb. 6. 1.

*Q.* What are the marks or properties by which our knowledge may be tryed?

*A.* Sound knowledge makes a Christian humble *a*, and ready to render a reason of the hope that is in him with all meeknesse *b*, and willing to receive every truth revealed out of the word of God *c*, and carefully to put in practice whatsoever hee knoweth already *d*, and painfully to increase the knowledge already attained *e*. *a* 1 Cor. 3. 18. *Pro.* 26. 16. *b* 1 Pet. 3. 15. *c* 1 Tim. 6. 5. *d* 1 John 2. 3, 4, 5. *e* Prov. 2. 3, 4, 5. *Hof.* 6. 3.

*Q.* What are the marks the Scripture gives of saving faith?

*A.* Saving



A. Saving faith in the least degree is ever wrought and preserved in the heart by the word of God preached *a*, whereby wee are weary and heavy laden with sins, *b*, and utterly rid of all confidence in our owne righteousness *c*, and restless in desiring after Christ till we finde comfort in the promises of the pardon of our sins *d*, which shall it make us to looke at sin as the greatest evill, and the grace of Christ as the greatest good in the world *e*, it purifieth and cleanseth the heart *f*, will, thoughts and affections from all love and allowance of sin, and so works inward sanctification *g*, it wrattles against temptations of unbelieve *b*, and works by love of God and our bretheren *i*. *a* Rom 10.14. *b* Mat. 11.28. *c* Rom. 10.3, 4. *d* Mat. 6.5. *e* Heb. 11.24. --- 28. *f* Act. 15.9. *g* Act. 26. 18. *h* Mar. 9.24. Lu. 22.31, 32. *i* Gal. 5.6.

Q. What are the marks and tryals of true repentance?

A. True repentance may be knowne by our willingness and gladness to have any sin discovered *a*, and hearty love of those that discover and reprove it *b*, an inward godly sorrow for all knowne sins, as they are a breach of God's commandments and are displeasing unto God *c*, a forsaking of all known sins *d*, out of a perfect hatred of them, & care to avoid all the occasions of them *e*, & an universall turning to God *f*, and constant cleaving to him in all his revealed will, and the practice of all knowne duties of obedience. *a* Psa. 141.5. *b* 2 Sam. 12.13. *c* 2 Cor.

7.10. *d* Ezek. 18.5, 6. *c*. Psa. 119.3. *e* 2 Cor. 7.11.  
*f* Deut. 30.10.

*Q. What are the tryals of unfained obedience?*

*A.* Vnfained obedience may be known thus, that it is grounded on'y on the word of God *a*, and not on the traditions and inventions of men *b*, that it hath respect to all Gods commandements without partiality or exception *c*, that it aimes alwaies at a right end, the praise and glory of God *d*, and not at any private advantage, that it is alwaies accompanied with zeale *e*, humility *f*, and constancy *g*. *a* Eph. 2.10. *b* Mar. 7.6, 7. *c* Ps. 119.6. *d* Phil. 1.11. *e* Gal. 4.18. *f* Mich. 6.8. *g* Ps. 106. 3.

*Q. How may we know whether our love to God and man be intire?*

*A.* We may be sure that our love to God is intire if that no commandement of God be grievous unto us *a*, if it weares our hearts from the love of the world *b*, and if it make us love the children of God. *a* 1 John 5.3. *b* 1 John. 2.15. 1 John 4.20, 21. 1 John 5.1. 1 John 4.12.

*Q. What are the markes of entire love to Gods children?*

*A.* Entire love to Gods children makes us love godly men for godlinesse sake *a*, that is, it will make us love all the Saints *b*, whether rich or poor, strangers or kindred, and that constantly *c*, and communicates it selfe in doing good to their soules and bodies *d*. *a* 2 John 1.2. *b* Ephes. 1. 15. *c* Pro. 17. 17. *d* 1 Job. 3. 17, 18.

*Q. How*

*Q. How may we know entire love to our Neighbour?*

A. Entire love to our neighbour will make us willing to forgive wrongs *a*, and to seeke peace, *b* and to make satisfaction if wee have wronged them *c*, it will cause us to love their soules, and not suffer sin to live upon them, *d* it will make us to overcome evill with good, *e* by heaping offices of love upon them. <sup>a</sup> Col 3.13. <sup>b</sup> Rom.12.18. <sup>c</sup> Rom.13.10. <sup>d</sup> Levit.19.17. <sup>e</sup> Rom.12.17,20,21.

*Q. What are the tryals of our earnest hunger and thirst after Christ?*

A. True hunger and thirst after Christ will make us seeke him with our whole heart in the diligent and constant use of all the meanes, *a* so that nothing else will satisfie us without Christ, *b* it longs after Christ for himselfe, so as to part with any thing for him, *c* and to be content to have him upon the hardest conditions, *d* it is ready to entertain with great thankfulness, whatsoever meales or messenger shall bring him home unto the soule, *e* it seeks after him for holinesse *f*, as well as for happinesse. <sup>a</sup> Prov.13.4. <sup>b</sup> Ps.73.25. <sup>c</sup> Mat.13.44. <sup>d</sup> Phil.1.21. <sup>e</sup> Phil.3.8. <sup>f</sup> Rom.10.13. <sup>g</sup> Isa.51.1.

*Q. What are the tryals of the sincerity and uprightness of our hearts?*

A. Sincerity and uprightness of heart shewes it selfe in the reformation of our delightfull and bo-  
some corruptions *a*, and carefull endeavour to finde  
them,

them out, and gladnesse when they are discovered *b*, by the denyall of our selves in parting with any outward comfort, to keepe a good conscience *c*, by making conscience of the fruitfull performance of holy duties *d*, especially in secret *e*, and lastly an earnest desire and indeavour of growth unto perfection *f*. *a* Psalme 18. 23. *b* Psal. 119. 59. Psalm 141. 5. *c* Iob 27. 2. Heb. 11. 24, 27. *d* Rom. 12. 11. *e* Mat. 6. 6. *f* Phil. 3. 12. -- 14.

*Q. What duties are required of a Christian after examination that he may finish his preparation to the Sacrament?*

*A.* If hee shall finde any of these graces to be wanting in him hee is bound for the present to abstaine from the Sacrament *a*, if he doubt whether they be wrought in him or not, hee is likewise to absent himselfe *b*, unlesse his conscience by some meanes may bee resolved and settled, that hee hath them; if hee shall finde them wrought in him, though in much weaknesse, hee is to repaire to this Sacrament for further strength *c*, yet with practise of other duties still required to preparation, *a* Ex. Chapter 12. 48. Numbers 9. from the 6. to the 12. *b* Romans 14. 23. *c* 2 Chro. 30. 18, 19.

*Q. What are the duties required of a weak Christian after examination?*

*A.* He

A. Hee is carefully with bitterness of spirit to remember the manifold rebellions of his unregenerate estate *a*, the wants and weaknesses of his present estate *b*, that so hee may stirre up earnest desires and thirst after Christ in the Sacrament, and hee is to renew his faith in Christ *c*, and his repentance for all knowne sinnes, especially committed since his former receiving, and his love to God and man, and he is to renew his resolutions and purposes of better obedience to God for the time to come *d*.  
*a* Psalme 25. 7. *1* Timothy 1. 13. *b* Romans 7. The whole Chapter. *c* Hebr. 11.28. *d* Isa. 1. 16,17,18.

*Q. How is a Christian to renew his faith in Christ?*

A. Hee must labour to sue out a new pardon of his sinnes *a*, especially that most trouble the peace of his conscience, and presse the promises that concerne the Sacrament *b*, and the death of Christ *c*, by Prayer and Meditation strive against carnall reason *d*, the greatest enemy of Faith, bewaile his unbeleeffe *e*, ponder and weigh well the nature of the Sacrament, that it is Gods oath to secure his promises unto us, and a pledge and seal of the righteousnes of faith, and consider Gods Commandements to receive and enjoy the merits of Christs death offered to us in this Sacrament *b*. *a* 2 Chro. 30.6. *b* 1 Cor. 11.24.  
*c* 1 John



*c* 1 *Iohn* 1.7. *d* *Iohn* 6.38. *e* *Mar.* 9.24. *f* *Heb.* 6.16,  
17. *g* *Rom.* 4.11. *h* 1 *Cor.* 11.24.

*Q.* How is a Christian to renew his desires after Christ in the Sacrament?

A. Hee that would renew his desires, or hunger and thirst after Christ must acquaint himselfe thoroughly with his owne wants and emptinesse *a*, and take heed of a presumptuous imagination of more grace then hee hath attained unto *b*, he must have a thorow view of the wonderfull excellency and fullnesse that is in Christ *c*, and the promises, *d* and the worth of Gods favour and loving kindnesse that is better then life it selfe *e*, and his owne utter insufficiency to bring his heart to any true hunger and thirst after these things *f*.  
*a* *Prov.* 27.7. *b* *Revel.* 3.16,17. *c* *Iohn* 4.10. *Col.* 1.29. *d* 2 *Pet.* 1.4. *e* *Psal.* 63.3. *f* *Phil.* 2.13.

*Q.* How is a true Christian to renew his repentance?

A. He must examine himselfe strictly concerning particular sins, especially most lately committed *a*, & by the serious consideration of them, & the circumstances of them, to renew a more bitter sorrow for them *b*, he must renew his free particular and humble confession of them *c*, with hearty prayer for the pardon of them *d*, and strength against them *e*, make restitution and satisfaction in case that hee hath wronged any one to the utmost of his power *f*. *a* 1 *Cor.* 11.31. *b* *Lam.* 3.40. *c* 1 *Sam.* 7.6. *d* *Pf.*



51. 1, 2. e 2 Cor. 12. 8. f Luke 19. 8.

*Q. How is a Christian to renew his resolution of better obedience?*

A. He is with humble acknowledgement of his owne weakenesse *a*, to resolve without further delay, *b* to walke in new obedience (God assisting him with his grace) and to this end hee is earnestly to crave strength from God that hee would inable him therunto *c*. *a* Ps. 119. 105. *b* Ps. 119. 60 *c* Ps. 119. 117.

*Q. How is a Christian to renew his charity before receiving?*

A. He is out of due consideration and sence of Gods love to him in Christ, to get his heart inflamed with love to God *a*, and man *b*, to forgive injuries freely, if any man hath wronged him *c*, and to seeke reconciliation with others, if he hath given them any occasion of offence *d*. *a* 2 Cor. 5. 14. *b* 1 John 4. 11. *c* Ephes. 4. 23. *d* Mat. 5. 24, 25. Rom. 12. 8.

*Thus farre of the duties before receiving.*

*Q. What are the duties required of a Christian in time of receiving?*

A. First, every one is to give diligent attention to that which is publicly done not onely when he himselfe is to receive, but during the whole action *a*, to behold and looke upon both the elements themselves *b*, and all the Sacramentall actions

actions in the administration of this Sacrament *d*, he must use such reverent behaviour and gestures as may be free from superstition, yet fit to stirre up and expresse inward faith and thankfulness *e*, and as he hath received such inward pledges from God of his love, so hee is, according to his power in testimony of his thankfulness to offer the Sacrifice of almes cheerfully for the releefe of the poore members of Christ, *a* 1 *Corin.* 14. 16. *b* *Exodus* 24. 8. *c* 1 *Corinthians* 11.10. *d* 1 *Corinth.* 14.40. *e* *Heb.* 13. 16.

*Q. What should be the meditation and disposition of our hearts in the time of receiving?*

*A.* When you see the bread and wine consecrated and set apart for this holy use, then wee must call to minde and consider the eternall love of God the Father in sanctifying and setting apart his sonne Jesus Christ in his secret counsell, to bee the Redeemer and surety of his people *a*, and the tender mercy of Christ in undertaking this hard service for us *b*, when wee see the bread broken, and the wine powred out, wee are to mourne over him whom wee have pierced by our sinnes *c*, and remember the infinite justice and wrath of God against sinne that could never be satisfied but by this meanes *d*, when wee see the bread and wine delivered unto us by the Minister, wee are to meditate

meditate upon the gift and application of Christ crucified to our owne soules in particular, and to every beleeving receiver *e*, when wee take the bread and wine at the Ministers hand, wee are to stirre up our soules by Faich to lay hold upon, and to apply to our selves all the merits of Christs death *f*, and so joyfully to feed there-upon, that wee may feele our soules satisfied thereby *g*, and strengthened against all temptations *h*, when wee behold the rest of the Congregation communicating with us, wee are to stirre up our hearts to loving and kinde affections towards them and all the people of God. *a* John 10. 35. *b* Hebr. 7. 26. Hebr. 10. 9. *c* Zach. 12. 12. *d* Romans 3. 25. *e* Gallat. 2. 20. *f* 1 Cor. 11. 24. *g* Mat. 11. 26. *h* Ioh. 6. 35. 1 Cor. 10. 16, 17.

*Q* What is that holy carriage that is required after receiving the Sacrament?

A. After the receiving of the Sacrament of the Lords Supper, a Christian must try himselfe whether hee hath beene made to drinke into one spirit with Christ and his members or not *a*, and what growth hee hath gotten by the Sacrament in assurance of Gods favour, in strength against corruptions, in power to walke with God in, obedience unto him, and in all other graces of the Spirit, and fruits of Christs death, and if hee cannot finde these fruites in himselfe, hee must

B

humble

16 *Notes to discerne the Regenerate from Reprobates.*  
 humble himselfe for his owne sinnes and failings  
 as the cause thereof *b*, and though hee findes  
 not that comfort and benefit, yet if hee be true-  
 ly humbled for the want of it, hee may be com-  
 forted in this as a fruit of a worthy receiving *c*;  
 if hee shall finde upon examination the former  
 benefits truly wrought in his heart, hee is to  
 give God the glory, and to desire the continu-  
 ance and increase of the same grace with all ho-  
 ly indeavours to that end *d*, and as hee hath re-  
 ceived Jesus Christ, so hee is to walke in him,  
 and to keepe the covenant that hee hath made  
 with the Lord at the Sacrament, and to increase  
 in love and fellowship with Gods children *f*,  
 and out of the sense of the comfort and benefit  
 of this Sacrament to resort the oftner, and with  
 more earnest desire unto it *g*. *a* 1 *Corinth.* 12.  
*13.* *b* 1 *Corin.* 11. 31. *c* 2 *Chron.* 30. 18, 19.  
*d* 1 *Chron.* 29. 13, 14, -- 18. *e* *Col.* 2. 6, 7. *f* 1 *Cor.*  
*10.* 16, 17. *g* 2 *Chron.* 30. 21, 23.

*Q What are the notes whereby we may discerne  
 the Regenerate from the Reprobate?*

*A.* There are these three notes: First if the  
 childe of God be inticed and drawne away from  
 God, hee grieveth for it and giveth not ready con-  
 sent unto the temptation.

2. If through frailty hee be over-carried to  
 give consent, yet it is not full content, but doth  
 it

it against his will and purpose, for his purpose is not to sin.

3. If he put his lusts in execution, hee lyeth not in them, hee will not walke after them, but recovereth himselfe, because hee is incorporated into Christ, hee hath the roote of grace which shall not utterly dye in him, the seede abideth in him which at last shall sprout up to Repentance and amendment of life, *Gallatians 3. v. 10.* *As many as are under the workes of the Law are under the curse:* Therefore we hence conclude contrary to the Doctrine of our Adversaries, that if all men be condemned by the Law, then is no man able to keep and performe the duties of the Law which it requireth.

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*Divers Markes and notes of an Hypocrite, which we may observe out of the first book of Samuell, and the 15. Chap.*

**F**IRST, He is very forward in boasting of his obedience, and to have a very high esteeme of himselfe by reason therof, though it be nothing so; as we may see in the 13. verse, saith *Saul* there to *Samuell*, after he was come from the slaughter of the *Amalekites*, the very first word he utters to him, *I have performed the commande-*

*ment of the Lord, though it was nothing so, as Samuell shewes there unto him ; for saith he to him, What then meaneth this bleating of Sheep and this lowing of Oxen in my Ears : For Gods commandment to him was, to slay all, man and woman, young and old, infant and suckling, Oxe and Sheep, Camell and Assle, but these he had saved alive.*

Secondly, He makes Religion a cloake for to cover and hide his sin, or at least to lessen it when it is discovered ; So *Saul* here when *Samuell* had begun to tell him of his sin, why ? as if hee should say you have no cause to blame us for this, for *the people tooke of the best of the Sheepe and the Oxen to Sacrifice unto the Lord thy God, &c.*

Thirdly, He is obstinate and obdurate in his sin, and will not endure to be convinced of it though it be never so plaine, and so we see here that when *Samuell* had shoven *Saul* his sin in saving the Sheepe and Oxen alive, the which God had commanded him for to destroy yet for all that he justifies himselfe and saith *I have obeyed the voyce of the Lord, and have gone the way the Lord sent me.*

Fourthly, The Hypocrite when he is told of his sin he will extenuate and lessen it, and shift it off upon others ; so *Saul* here, vers. 21. *The people tooke of the spoyle, sheepe and oxen, the chief*  
of



*of the things which should have bin destroyed, to Sacrifice unto the Lord thy God in Gulgall, as if hee should have said, thou hast no reason to lay all the fault upon me, it was the people that saved these alive.*

Fifthly, Hypocrites when they are convinced of their sins, and they humble them selves for them, and doe confesse and acknowledge them, it is of constraint, not because they are grieved for that they have offended God thereby, but because they see some evill or judgement is like to befall them for the same, as in the 23. and 24. verses, *Saul* would never be brought to say, *I have sinned*, till such time as *Sannell* told him what would come of it, saying, *Because thou hast rejected the word of the Lord, therefore he hath rejected thee from being King*, then he saith, *I have sinned, for I have transgressed the Commandment of the Lord and thy words*, all the time before nothing could be gotten from him, but this, *I have obeyed the voice of the Lord, &c.*

Sixthly and lastly, Hypocrites when they see that their sin and hypocrisie is discovered, they doe not so much desire to get into Gods favour, and to make their peace with God, as to keepe it from the eyes of the world, that it may not turne to be a reproach and a scandall upon them, but that still the world may thinke well of them and may have them in high account, and this was

that, which as may appeare in the 30. verse, did most trouble *Saul*. For *Saul* he had made a faire shew and had profest a great deale of love and obedience to God, but now he was caught tardy, and his hypocrisie discovered, fearing this should turne to his shame in regard of his former great profession, after a sleight confession that he makes of his sinne in generall, saying, *I have sinned*, saith he, *honour me yet now I pray thee before the Elders of my people and before Israel*, whereby it appeares that this was the chiefe and maine thing that he stood upon, his credit and reputation in the world.

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FINIS.

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